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University Press in 1917. I understand that the second volume is now ready for the press and Dr. Singer tells me that he hopes to share with me the editorial responsibilities of the third and succeeding volumes. Thus *Isis* and the *Studies* would be supplementary one to the other, and between them would provide a suitable outlet for new work on the history and philosophy of science.

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THE PHILOSOPHY OF MR. B*RR*ND R*SS*LL, WITH AN APPENDIX OF LEADING PASSAGES FROM CERTAIN OTHER WORKS. Edited by *Philip E. B. Jourdain*. London: George Allen and Unwin Ltd.; Chicago: The Open Court Publishing Company, 1918. Pages, 96. With a picture wrapper. Price, 3s. 6d. net.

There is a great deal to be said for any philosophy that can stand a joke. Philosophies are usually too dignified for that; and for dignity Mr. B*rr*nd R*ss*ll has little reverence (see Chap. XX, "On Dignity"). It is a method of hiding hollow ignorance under a pasteboard covering of pomposity. Laughter would shake down the house of cards.

Now what has given rise to much solemn humbug in philosophy is the vice of system-making. This vice the great contemporary of Mr. B*rr*nd R*ss*ll—Mr. Bertrand Russell—has avoided by a frank and frequent disavowal of any of his views as soon as later consideration has rendered them untenable without philosophic contortions. But such a characteristic is a little disconcerting to those of his admirers whose loyalty exceeds their powers of criticism. Thus one of them, referring to *The Problems of Philosophy* when it first appeared, wrote: "I feel in Mr. Russell's book the interest that a curate would feel in the publications of an archbishop who made important modifications in Christian doctrine every year."

Mr. Jourdain does not belong to this class; nor, on the other hand, must he be grouped with Mr. Russell's detractors, especially those of the type of that cocksure and stentorian gentleman who polishes off Mr. Russell as a little aside to the discussion of tables of mortality. It is true that some of Mr. Jourdain's arrows of wit penetrate very neatly the gaps in Mr. Russell's armor; but the main shower is directed to the confusion of his enemies. And I have no doubt that Mr. Jourdain would dissent from the dictum of the system-builders and the Red Queen that "when you've once said a thing, that fixes it," and would rather range himself beside Professor Santayana in agreeing that Mr. Russell's inconsistency does not go very deep, but is a sign of sincerity and pure love of truth (*Winds of Doctrine*, p. 112).

The plan of the book, however, lends itself admirably to the development of criticism. For Mr. B*rr*nd R*ss*ll, whose papers are here collected, was killed by anti-suffragists in 1911; *his* philosophy therefore, though perhaps influencing Mr. Russell's, shows certain points of difference. One such arises, strange to say, from Mr. R*ss*ll's superior logical rigor. It is remarked, for example, by the editor that Mr. R*ss*ll would hardly have committed the error of obtaining a conclusion by means of one of those very vicious-circle fallacies he did so much to elucidate. Whereas Mr. Russell concluded a review of Bergson's *Laughter* with the reflection that "it would seem to be impossible to

find any such formula as M. Bergson seeks. Every formula treats what is living as if it were mechanical, and is therefore by his own rule a fitting object of laughter" (p. 87).

But if Mr. Russell is beaten with whips, scorpions are the portion of the eminent Cambridge mathematician (p. 63), certain theologians (p. 58), the psychological logicians (p. 88), and the pragmatists (p. 32). Subtle fun is poked at Herbert Spencer (p. 70); and there is a deliciously satirical chapter on "The Mortality of Socrates," where Eternal Life is discussed in illustration of the fact that "one of the greatest merits of modern logic is that it has allowed us to give precision to such problems while definitely abandoning any pretensions of solving them." In fact this slender volume is full of clever illustrations of logical problems; it is impossible to read it without gaining immensely in understanding and enjoyment of such matters. The logical difficulties involved in the language of common discourse are wittily presented; the misuse of the definite article, for example, is at once clear if we realize with Mr. Russell that "people who refer to *the* Oxford Movement imply that Oxford only moved once" (p. 54). In addition Mr. Jourdain has provided us with an excellent "Guide to the Art of Polite Objurgation." Thus there are handy definitions of many words like "scholastic," which is an academic epithet applied by anti-metaphysical mathematicians to any mode of thought which is more exact than that to which they are accustomed (p. 23; cf. p. 74).

The most striking feature of the book is, however, in the breadth of view (uncommon in philosophers who are not also lady-novelists) shown in Mr. Russell's selection of "leading passages." For of course there are many philosophical works which do not appear in professional lists of recommended books. For instance the writings of Lewis Carroll are copiously quoted. Indeed it must be obvious to every reader of this volume that it is high time the "Open Court Series of Philosophical Classics" included Carroll, L.: *Collected Works, with full editorial notes* by Mr. Jourdain. And when this appears we must not forget that it was the late Mr. Russell who first pointed out the deep importance of the distinction between sign and signification made by the White Knight (p. 22); the nominalism of the Hatter (p. 23); and the likeness of the March Hare and the Gryphon (who changed the subject when Alice asked awkward questions) to those mathematicians whose method of solving the paradoxes, arising out of commonly held logical views, is simply not to notice them (p. 77). Furthermore Mr. Russell's demonstration that Humpty-Dumpty was a Hegelian is of great historical interest; the mode of proof being what has sometimes been called, slightly, the *a priori* method of writing history—a method immortalized in the logical construction, by Mr. Russell, of what Leibniz's views would have been if they had formed a consistent whole.

No amount of quotation (finite by reason of editorial control) could exhaust the transfinite number of good things in this amusing volume. For the proof that this is not mere hyperbole I must refer the reader to the chapter on "The Hierarchy of Jokes." And when one comes delightedly across such gems of delicate irony as the logical analysis of Mr. Chesterton's method of disguising platitudes as paradoxes (p. 41) one can only hope that Mr. Jourdain will discover among the papers of the late Mr. Russell more, and still more, pin-prickings of popular bombastics.